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NO. 3.

THE PROVIDENCE OF GOD AS SEEN IN THE REVOLUTIONS OF NATIONS. THE OFFICE OF CHRISTIANITY IN RELATION TO SUCH REVOLUTIONS.

BY JACOBS.

"Thus saith the Lord God; remove the diadem, and take off the crown. Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it until he shall come whose right it is, and will give it him."—Ezekiel xxi. 26, 27.

In my two previous sermons upon these words, I endeavored to show the operations of a wise and kind Providence in the progress wrought out by the revolutions of nations. Beginning with the simplest form of Government, in the earliest ages of the world, we followed on through the Old Dispensation, and amid the reign of Patriarchs, Judges, Prophets and Kings, to the time when Christ appeared, we saw the hand of God "educing good from ill," awaking order from chaos, and planting the pillars of reform and progress on the ruins of nations and governments that could no longer adequately occupy the position they were destined to fill.

From that time forward, to the present, we have seen the onward march of the human race, amid the downfall of Kings and Kingdoms, amid the crash of Republics and Empires, amid the revolutions and turnings in the religious world, through the darkness of the dark ages, the second dawning and advancement of civilization and science, the convulsions that shook the religious world, in the days of Luther and Melancthon, and the death struggles of Monarchy with Freedom, in the days of our own and the French Revolutions, we saw the hand of an *unseen* God, moving, on the great procession of events, which shall ere long usher in the day of perfect liberty. Liberty from the oppression of earthly tyrants—liberty from the galling chains of partial creeds, the bigotry that isolates and paralyzes the spirit of man, and the fear which hath tormented. And, as we look back, comparing the far past with many periods intervening between that and the present; or when we compare any of those *intervening* periods, with the age in which we are blest to live, we see that improvement has been the fruit of every change, that progress towards the goal of promise, has been the harvest which the ages have realized, though oftentimes wrought out mysteriously and wonderfully.

View this position *politically*, and is it not so? To what period in the world's history will you point me, which was so full of promise, as is the present? Start not, my friends, at this inquiry, nor deem me forgetful of the news which the last few months have brought us from our Mother Country. I know full well that the monarchies of the old world, now rest upon the smothered volcanoes of indignant multitudes, smarting beneath the rod of oppression, and rising in their *sovereignty* to break the yoke of tyrants, to remove the diadem, to take off the crown, to abase those that are high, and to exalt the lowly; and I know the hopes that swell the bosoms of the noble

sons of Poland, and I hear the heavy tramp of Russian legions, sent to extinguish those hopes forever. I am not forgetful of FRANCE, as she hangs in fearful expectation between the throne of the fallen Bourbons, and the expected yet doubtful republic for which she seeks. I have listened to the cry for freedom that has gone up from the plains of Prussia, the highlands of Scotland, and the starving millions of the Emerald Isle. I am not unconscious of the clouds which darken the political firmament, and which threaten to deluge all Europe with blood. Many a fair field will soon be stained with crimson gore; the Sun, as he makes his circuit in the heavens, will look down upon the smoking ruins of desolate cities, and the whitening bones of slaughtered thousands. It needeth not the eye of prophecy to discern all this, and more of which we soon shall hear. And still I ask what epoch of the past has been so bright with promise of good to the political world, as is the present? Think me not trifling with those scenes which fill the *Kings* and *Princes* the *Lords* and *Noblemen* of earth, with terror; nor deem me guilty of looking upon war with approbation, or with the intention of pleading its cause. I deprecate war, as I love the principles of peace; and yet I see through the opening clouds of fiercest contest, the glorious Sun of Liberty and its beams shall ere long fill the whole earth. Philosophy is requisite to aid us in the future; and many who have not light to intellect and reason, will call it vain, and our hopes groundless; and the make of better days, rests upon principle, as are the propositions of Euclid. The fierce comet, as it drives along its path through the depths of space, away and away from that binds it to its orbit, going directly towards the center of the system, and still hurrying on into the darkness of the dark and cheerless abyss of space, gives intimations of a return to Him who looks upon its present course, and its present position, and without further investigation, judges of its future course. But he who traces the path it has *already* traveled; who analyzes its orbit in any of its parts, finds in the arc of its smallest segment a faithful promise of the whole orbit. And not only so, but he sees in the part of its orbit most distant from the Sun, the brightest promise of its most speedy return. Its *darkest*, *dreariest* day, is that in which its course is changing, and its face turning to the great central source of light and heat. So is it with those events, which revolve, or come to us in the orbit of God's Providence. They may seem to be going farther and still farther from us. Deep darkness may gather around them, and to the unskilled observer, they may give no promise; but he who has observed their movements faithfully, can analyze their orbits and find a promise of their *completion* in any and every portion of their *seemingly* *devious* way. There is as *fixed* a law governing in the one case, as in the other. And when we study as faithfully to learn the effects of certain causes in the moral, social or political world, as we do in the natural world, we shall judge of them as scientifically and as wisely.

I repeat the inquiry, then, what day of all the past was so bright with promise to the *political* world, as is the present? The great truth which the *world's* tyrants have sought to hide from the oppressed millions of their misnamed subjects,—that truth, written in nature, in scripture, and in the declaration of our own independence, viz: that *all men* are born free and equal, has found its way to the hearts and understandings of almost every

nation under heaven. It has gone through Europe with electric power; and while we look with the intensest anxiety upon the revolutions now going forward in that country, we see that it is not kingdom struggling against kingdom—it is not one tyrant seeking to dethrone another, that he may extend his own dominions and power; neither is *ambition* the acting cause of the present fearful commotions. A deeper, a purer, a more sacred and powerful principle, shakes the ground on which the mightiest kingdoms rest, sends *monarchs* into *exile*, and prophesies of blood. The voice of the *people*, arising in their newly discovered strength, and demanding the liberty and the freedom which are their *birth-right*, is the cause of all the revolutions that are going forward. And of what does this fact assure us? It assures us of an advancement in public sentiment; of an increase of light and knowledge among the lower orders of society; of the spread of liberal principles, and of the rising power which shall crush despotism beneath its feet. Not only so, but never before this present, were such agencies in operation, to spread the fires of liberty, and carry the light of intelligence from continent to continent, and from pole to pole. Nations are as neighborhoods,—the light of one hemisphere is transmitted to another in a few short days, and the lightning is our messenger to spread it abroad among the people. Barriers are broken down, and time and distance are almost annihilated in the intercourse of nations. Every thing is favorable to the progress of *liberty*, and full of promise that the day shall come when *thrones* and *crowns* shall be viewed with curious interest, as relics of the past.

Nor is this all. The aspects of the *religious world* were never so bright as now. No, never since Christianity came down on its mission to earth, were there such promises of its triumphs as now. Though clouds and darkness intervene, to obscure the light of the future, though the noise of war and the smoke of revolution is not in harmony with the peace of the Gospel, yet they are the assurances upon which we may have confidence, that the evil of past ages is being prepared for, and that the world is being prepared for the reign of peace. If we look upon this subject with a clear vision, we shall see that the same causes which promote the progress of *liberty*, promised the progress of *Christianity*. And it would seem, judging from the past, that the present, that the triumph of the two are anticipated in the same great plan of Providence. *Liberty* and *Christianity*. Certain it is, that *neither* of these can ever have its *perfect* reign upon the earth, while kings oppress their subjects; and, titled lords deny the common brotherhood. Christianity is peculiarly the religion of a Republic, and as I have taken the ground that the revolutions which *have been* and *are*, act as causes to introduce the day when the world shall be one great community of sister republics, it becomes necessary, in this place, that I should show the office which christianity is to perform, or rather the relation in which she is to stand to the political revolutions of the age. This, my hearers, is a most interesting subject, and one to which the attention of the christian world, seems specially directed. I may differ from many who hear me, but my views such as they are, I will present in as clear and forcible a light as possible.

There is, doubtless, in some minds present, a difficulty in conceiving that evil is necessary to the accomplishment of good. For example, they see not why *war* and *carnage* shall of necessity precede the coming of *Liberty* and the reign of peace. In fact, there are many who take the ground that such evils are not necessary, and that God has not designed they should exist. Without asserting the position we would at this time assume, further than to say again that we deprecate *war* and *condemn* the policy of any Christian nation who engages in it, let us proceed to reason a few moments upon the great principles which underlie the whole subject. Here are two nations that never heard the principles of

love and mutual favor proclaimed, and who are who ignorant of Christianity and all its requirements. They involve themselves in difficulty, their passions rage, a conflict ensues. What relation has Christianity to the nations and to their wars? Is she expected to prevent them, or to mitigate their evil, or to subdue them, hushing their angry billows to peace? By no means. They were utterly impossible. And why? it may be asked. I answer, because its principles can *never act* where there are wholly unknown. To talk of heathen nations settling disputes upon Gospel principles, would be like requiring the little child to build its play-house upon the strictest principles of geometrical science. Such talk betrays a weakness of mind which few are willing to acknowledge of themselves. Heathen nations must settle their disputes by such principles as they have learned to practice; and, if war comes as the arbiter of their differences, when revolutions come, if *private* or *secret* *revenge* be sought as the means of redress, that nation is not to be judged by the principles of Christianity. When those nations have heard the Gospel, and have learned of its perfect principles, then will it have a work to effect in their hearts, and then will they be answerable to its requirements.

Again: When between nations professedly christian, provocation is added to provocation, offence to offence, and injury to injury, until the worst passions of the human soul are rankling in ten thousand bosoms, and revenge is in every breath; what is the office of Christianity in such an hour, and under those circumstances? Is it expected that she will come *forward*, and, by a word, calm the angry elements, and say, effectually, "peace be still." Had each of those nations a multitude of faithful spirits ready to go forth on such a mission, and let Christians speak through them her holy principles of peace, the storm *might* cease, and blood and carnage be spared for a season; but without such effort war would drive its ploughshare deep into the very heart of those Kingdoms, Empires or Republics. And such has been the usual almost universal result of arousing the warlike spirit of two great communities or nations. The fires of revenge have burned until they have consumed themselves. The sin of such nations lies in their *first act*. The injury inflicted upon others, and the spirit of revenge they have cherished, in opposition to the forgiving spirit they were bound to exercise. But when the crisis has arrived, and the earth begins to shake with the passions that will have place to pour themselves forth in all their destructive fury, *Christianity* has no place there in which she can stand to act efficiently. She has not her triumph in subduing the reckless mob, in staying the floods of revolution, or in quenching the fires of revenge in armies ready upon the field of Death.

The office of Christianity is far different from this. It is hers to *prevent* provocation, to prevent the infliction of injury, to banish the desire which the oppressor may cherish of offending his brother, and of filling the human heart so full of love for the great brotherhood of man, that revenge will have no room to dwell therein. I say not that the passions of the infuriated multitude were never quelled by the influence of Christianity.

While the late scenes in France are fresh in our memories, I could not say this. Many times, as the sweet voice of *Lamartine* swept over the enraged and billowing crowd, during those three most fearful days, they were soothed to peace, as when the Savior spake to the storm and the sea in Galilee. But such are rare instances,—rather exceptions to a general law than otherwise. When they have occurred, Christianity has exerted her influence through some individual whom the crowd already venerated, and sincerely loved. But there have been instances when every peaceful influence that could be exercised by the most respected and revered leaders and teachers, was utterly powerless to stay the tide of revolution, to still the cry of revenge, or stop the work of death. The fact is abundantly established by the experience of the past, that not in the *midst* of revolution, or on the bat-

the field has Christianity her work to accomplish. Has one Fire-King fashioned his volcano, you may stand upon the brink of its yawning crater and cry peace, peace, as long as you will, and yet the burning lava will be poured forth in all its destructive fury, and do its work of ruin, as it rolls along the plains below, and buries cities in its tide of fire. Is the thunderbolt fashioned in the cloud the earth must expect its visitation, though destruction follow in its path; and has the Euroclydon gathered up his forces, and arisen in its might, it will sweep across the earth with desolating fury, and on, and on, it will career, in all its madness, until its energies are exhausted. Could the *gathering* of volcanic energies be prevented; could the electric fluid be called down in silence to the earth, before it has accumulated in such quantities as to discharge itself in the forked lightning—could the elements of the fearful tempest be dissolved, before their combined energies had lent their power to aid in its message of destruction, then would the evils that come of these agencies, be effectually prevented. Then would the earth be spared the ruin and desolation that come of their visitations. So is it in the moral world. If the elements of revolution are not permitted to gather—if the passions of the human soul are subdued and conquered before they break forth into open rebellion,—*feuds, contentions and wars*—then these evils are effectually stayed; and *this*, my friends, is the office which Christianity is powerful to perform. This is the work in which she has been engaged these ages past. In the light of this position are we to see the relation in which she stands to the revolution of nations.

Her principles are every way *opposed* to such revolutions, and are given to put an end to them. Christianity and *war*, Christianity and *revolution*, as that term is usually understood, have no sympathies for each other—they are not, they never can be reconciled, and yet Christianity, in its operations and progress, may act to induce revolution and war; and these may act to promote Christianity. Think not, *my friends*, that these are *paradoxical sentiments*; for with your ATTENTION for a few moments, I will show them to be *true*, and perfectly harmonious with each other.

Jesus said while here on earth, "Bless them that curse you, and do good to them that despitefully use and persecute you." This is the true and pure spirit of Christianity. And yet this same Jesus said, "Think not I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his Father, and the Daughter against her Mother," &c. Now, these two declarations involve the same principles and the same apparent contradiction, as do the positions we have just laid down, and yet nothing is clearer than the truth declared by each of them. How was it in the days of the Savior? When he or his Disciples were persecuted and reviled, did they return the insult and the injury? By no means. If they were injured, they gave back *good for evil*, and *blessings for cursings*. If they were smitten on the one cheek, they turned the other also, and exposed it to the same offence. They denounced all evil and upheld all good; and *these very acts*; the exercise of these very principles, set the world on fire. Fathers arose against their sons who had embraced the new doctrine, and banished them from their homes; disowned and disinherited them. Mothers testified against their own daughters, and a man's worst foes were often those of his nearest kindred. But all this was not the fault of Christianity. That was pure and elevating, and sacred, still. 'Twas not the *Christian* Father that rose against the unbelieving son, or the Christian Mother that persecuted her idolatrous daughter; but 'twas the Christian son and daughter who suffered at the hands of unbelieving parents and friends. Where then did the evil rest? Jesus came, and found the world baptized to the lips in sin and wickedness. His mission was to save from sin, and purify the world from all unrighteousness. He spake the truth, and it set the powers of darkness in

commotion. He exposed iniquity, and pointed out the dwelling-places of hypocrisy and corruption, and the guilty were filled with rage, and determined on revenge. They hurried him to Pilate's bar for condemnation; they cried out, *crucify him! crucify him!* they mocked him upon the cross, while he was praying in the very spirit of that doctrine they so violently condemned, saying, "Father, forgive," &c. Here was the manifestation of the two principles of which we have spoken. Christianity, as displayed in the life of its Great Author and Expounder, was wholly opposed to the spirit which nailed the Savior to the cross. The one was the breath of revenge, the other the breath of forgiveness. And yet, who does not see that the one was set on fire by the presence and operation of the other? That the effect produced by Christianity, was one cause of that murderous scene upon Calvary, which Christianity condemns? Had there been no evil in the world, or had it been a passive principle which Jesus came to banish from the hearts of men, his Gospel would have met with no display of opposition, and in its mission no results but those of the most pleasing and peaceful nature would have been realized. But it was not so. The presence of his truth, set the elements of evil in *commotion*; and, before the *new order of things could come*, the revolutions and overturnings, necessary to effect so great a change, must needs be realized. So said Jesus. He assured his disciples that *wars and rumors of wars*, and the rising of nation against nation, must needs come. These were to result as the necessary steps of progress towards the day of perfect peace. And how has it been from that day forward? How was it in the day of the great German reformers? They preached Jesus and him crucified. They spake boldly and with power the principles of peace and love, and what were some of the results which followed?

The faggots of martyrdom were kindled; the torches of the Inquisition were lighted, the headsman's axe was sharpened, and every system of torture devised to aid in the work of staying the progress of truth. But shall we say that because Christianity in its redeeming efforts, came in contact with wickedness, so great as was here displayed, that by its principles those massacres were approved and commended. By no means. Though, as I remarked in a former discourse, the ashes of those martyrs to truth, as they were scattered abroad by the four winds of heaven, became as prolific as was the symbolic dust that Moses scattered towards the skies, though an army of believers were made by those very agencies intended to destroy, still, by the principles of Christianity, the persecution itself is condemned as fully and unqualifiedly as it would have been, had no good resulted from it. Because that God may use the wrath of man to his own praise and glory, it does not make it right for man to indulge in wrath.

Another illustration, and we pass. Our Fathers in the Mother Country, saw a brighter light in the moral heavens than they were permitted to follow. They sighed for freedom to worship God, and it was denied them. In the end great good came of that denial: for it raised up a brave and fearless band to plant the tree of liberty upon New England soil. But because of this, was that denial right and just? By no means. Every Christian was bound to condemn its injustice, and raise his voice against the course pursued by those who would thus "shut up the kingdom of Heaven against men, neither going in themselves, or suffering those who would enter, to go in."

So is it, of the relation in which Christianity stands to all evil. *Good* may come of the evil, but the evil *itself* finds no *excuse*, and should find no *excusers* for this cause.

Is it, then, *hard* for us to decide in what relation we are placed, as Christians, to the wars and destructive revolutions now going forward around us? The path of duty is here so plain that a way-faring man, though a fool, need not err therein.

What is the work which Christianity is seeking to do?

fect? Is it not to put an end to strife, and war, and revolution? How then shall its advocates declare in favor of war? The moment they do this, they cease to be its advocates. Nor is this a position which has recently become a truth. It has been so in every age since Jesus made his pulpit upon Calvary, and preached that sermon of forgiveness to the world.

Returning now to the position upon which we dwell at some length in the first of these remarks, viz: that Christianity achieves not her noblest victories upon the field of contention and strife, let us consider the means by which her energies are most powerfully felt, laying, as we know they do, at the foundation of every reform.

First. In every period of the past, since her principles were proclaimed, they have been powerful, or rather *effectual*, just in proportion to the advance of intelligence among the mass of the people. Every improvement in the sciences and the arts has let in some ray of religious truth upon the soul, and added to its spiritual conceptions and strength. The art of printing has been a powerful agency in this work. It has aided to gather into one grand focus of light, the greatest thoughts of the greatest souls; and thus has the world been permitted to look upon them, to study them, and to receive their inspiration. All such agencies have been calculated to lift the mind upward, and to purify and enlarge its every capacity. Every such advancement has prepared the way for the more perfect triumph and reign of Christian principles. It has made wider the field of discovered truth, and more clearly revealed the glories of the Infinite. It has aided to spread out before the world the field of benevolence and christian labor, and has aided in the performance of christian duty.

Again. This increase of knowledge has contributed in no small degree to the increase of *liberal Christianity*. As the soul has taken draughts from the fountains of wisdom, it has learned of its own powers, its own value, its own rights, and its own destiny. As the stream of wisdom has grown wider and deeper, human relations have been more fully comprehended, and the rights of one to oppress and enslave another have been called in question. At last, the great truth of a common parentage and a common brotherhood was seen in all its beauty and glorious perfection, and this is the child of hope, which shall do more than all other agencies towards hastening on the day anticipated by the text. The day when he alone shall reign, whose right it is. These reforming agencies, although they may be spread abroad, or the paths of progress opened up before them by the changes which revolution brings, they can grow and flourish only, where peace and liberty reign. They must be presented to the mind when free from hatred or revenge, and not when the spirit of war has maddened the soul. The smart of the lash, the wound inflicted by the fetters of royalty, and the indignity of the crushed and degraded spirit, may fan the flame of liberty when once it has begun its work—these may call attention to the subject of *human rights* and *human freedom*, but only when by the light of Gospel truth, the relation of man to man, is contemplated by the mind, free from the excitement of political revolutions, and away from the noise of changing Governments and falling thrones, can the principles of true liberty be firmly established in the mind—and prepared to act, *truly, greatly*, and with a fixed and noble purpose in the hour of excitement and trial. And thus has God ordained the plan of progress. There come times when all the nations are at peace. Then go abroad the Messengers of Christianity, and sow the seeds of truth. Then *knowledge* is extended and all the virtues cherished. Then light breaks in from a thousand sources, to discover to the oppressed, their rights, to the injured, the injustice of those who wrong them, and to all men the duty they owe to each other. This light, as it exposes the evils that rest upon the shoulders of a community, a caste, or a nation, arouses them from their lethargy, to an effort for liberty and

freedom. Then comes the test. If there is Christianity enough in such community or nation to control the passions, and keep in subjection the spirit of destruction and revenge, then may they gain their object with bloodless victories; if not, then war must come, as certainly as causes produce their effects. Political excitements are the thermometers which test the temperature of the moral atmosphere; and until the coldness, *indifference* and moral evil is removed from this atmosphere by the universal diffusion and active presence of the spirit of Christianity, tyranny and oppression will find a home in the earth, and revolutions and wars will come. Men may talk as much as they please, that the day has come when all wars may be prevented; that day can never be until the principles of Christianity have found a deeper soil in which to flourish than at present they receive. I agree with those who say that if all men would do as Jesus has commanded them, there would be no war—but while the world is in its present state, the *effect* must come of its causes. If the professed Christian is ready to lay aside his bible, and gird on his sword; if the preacher of the Gospel will consent to lead on his legion to the work of indiscriminate carnage, if the people cast aside the moral power in which they have been clothed, and choose to decide their matters of dispute with the musket and bayonet, then war must come. If the elements of revenge are uncontrolled even in the hearts of Christian nations, they will burst forth; but shame on that christian nation in which such passions are suffered to reign.

The duty of Christians is plain as the path of light. It is not theirs to sit down and say that wars must come, and their efforts can avail nothing. Much *less* is it theirs to encourage war. They may, and *should* say that the earth will be stained with the blood of her sons, that oppression will reign, and that thousands will sigh for liberty so long as Christianity finds so little sympathy in human hearts; but theirs it is to give the sympathy required, and aid with all their powers, to gain the same from other souls. The existence of the evil, should inspire them with resolution to destroy its causes.

And this is the work now going rapidly onward. The light of Christianity is bursting in upon the nations from every quarter. Its principles have lain hold upon the fetters forged by tyranny, and are fast rending them asunder. The true Christian is up and active. Reform associations are alive to the work. The league of Brotherhood has woven its bands across the mighty waters, and nations unite their efforts in the struggles for freedom that shake every province of Europe. But what is the nature of those efforts? So far as Christianity directs them, they are firm but peaceful. And no one can look at the present state of things in the old world, and not marvel at the change which fifty years have wrought. Read the history of the *reign of terror*; consider the sentiments that then were advocated, and wonder at the change; aye, rejoice in the marvellous progress which France has made, while you read the sentiments of the present leaders of that nation. They are sentiments of deep and pure Christianity. They cry out for liberty, but they declare for peace also, and I ask for no better evidence that France is being rapidly imbued with Christian principles, than the fact that *so far* in their present revolution, they have not thirsted for blood; but, on the contrary, have spared it by every effort that could be made. Nor is this all which France has done to bless the world with peace. The voice of *Lamartine* has been heard in *Poland* through the German States, by the Chartists in England, by the Sons of Scotland and the Emerald Isle; and who has read his words without an admiration too sacred to be expressed, but by the falling tear of *patriotic, Christian sympathy*.

I know not how powerfully Christianity will act in this crisis, to stay the shedding of blood. The Chartists plead its principles to the throne of England; yet they rest back upon the implements of a bloody revolution, if their claims are denied. This shows us that the ele-

ents for the deadly strife are still alive, and we fear that peace has not yet fully prepared that nation to remain from war.

As we have already said, we expect to hear that freedom and tyranny have struggled again in rivers of blood. And while the great principles of human freedom which Christianity proclaims, may prompt the injured, the degraded and enslaved subject to fight for liberty and human rights—and, while the baptism of blood may wash the sin of oppression from the world, and thus be seen in the end, as an evil out of which God has ordained that good should come, still the Christian is bound to lift up his voice like a trumpet and sound the notes of peace. To this end we are bound to labor constantly and earnestly, that the elements of evil may be supplanted by the principles of virtue and truth, and the world thus prepared for the coming day of liberty and peace. Until our efforts are finally successful, God will overrule the revolutions which may be attended by war and carnage, to the more speedy destruction of tyranny and oppression. He will make them the heralds of him who shall ere long come, attended by his ministry of Angels, and introduce a reign of peace, into which all nations shall be gathered. France, Poland, Prussia, Austria, England and her enslaved provinces, Russia and the oppressed millions of Asiatic kingdoms shall then be free.—Christ shall reign the King of kings and Lord of lords. In his kingdom there shall be neither slavery or oppression. In his kingdom there shall be perfect and universal Liberty.

Original.

AN OBJECTION CONSIDERED.

BY REV. F. M. ALVORD.

It is often asserted that Universalists, try to destroy the full force, and terrible import of the awful threatenings found in the word of God. That they labor to quiet the consciences of men, by removing the severe penalty connected with the law of Jehovah, and by crying peace, peace, where there is no peace.

Whatever may be the motives of those, who thus accuse the advocates of Universalism—whether they are governed by that charity which thinketh no evil, and is long-suffering and kind; or whether their allegations are the offspring of blind prejudice, and an inveterate malice, we will not assume the responsibility of deciding; but this much we will take it upon us to say, that such charges are mere fabrications, and result from an entire misapprehension, and a palpable denial of the whole theory of Universalism. For who does not know, that Universalists have always contended, that under the government of an infinite, unerring God, every transgression, every moral aberration, would receive a just recompense of reward? Who does not know, that it is a prominent feature of our faith, that sin itself, is hell, and that virtue is heaven. Perhaps, there are no passages of scripture, more frequently quoted by us, than those which speak of the certain retributions of God; such for instance as the following: "Whosoever doeth wrong, shall receive for the wrong which he hath done." "God will by no means clear the guilty." "Though hand join in hand the wicked shall not be unpunished." "There is no peace to the wicked, saith my God, they are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Why then are we accused of propagating doctrines which please the carnal mind, lull the guilty conscience, and make the law of God of no force? Is it to gratify the religious hatred to Universalism? Is it to blind the eyes of men, and excite the prejudices of the Christian world against us? We would rather believe otherwise. It is true, we understand the denunciatory portions of the Holy Scriptures in a different light from many, pious and sincere Christians; we apply them to different events; but should an

honest difference of opinion upon the true application of controverted texts, be brought as an objection to our orthodoxy, or soundness in the faith? Should this justify others in saying that we destroy the validity of the law, and make it of no effect? And while upon this subject we may ask, do the opposers of Universalism, those who are so fond of terror, and terrific preaching, does their system of theology declare that the divine threatenings will invariably be executed? Have they no provisos, no *spiritual bankrupt laws*, no vicarious atonements, which entirely defeat the denunciations of heaven, and by which the vilest of the vile, will escape all punishment and obtain an easy passport to the realms of eternal day.

The difference between the two systems appears to be this. Universalists maintain, that punishment as threatened in the Bible, is limited in extent, and finite in duration—that it is graduated according to the magnitude, or trivialness of human offences; and that it will be invariably executed. Others contend that there are threatenings in the sacred Scriptures, which refer directly to the future world, whose terrible import beggars all description, whose awfulness, eternity alone can fully disclose. Yet, notwithstanding the severity of this threatened punishment, it is not certain it may be inflicted, or it may not, just according as the individual shall live and die. In other words, we as a denomination, believe in a *certain* and in a *limited* punishment, while others, believe in an *uncertain*, and in an *unlimited* one. Accordingly the advocates of the two systems explain the threatenings in a manner harmonious with their respective views, and as they believe, in accordance with the whole system of revealed truth. It is not our object now to discuss which of these two theories is the more consistent, scriptural, and conducive to the morality and happiness of the world; but permit us to remark, that human legislators, philosophers and statesmen, generally coincide in the opinion, that a *mild* and a *certain* infliction is far better, as respects the peace moral health, and good order, of any community, than a *severe* and an *uncertain* punishment. If this be a correct doctrine, and its correctness will not be questioned as applied to the administration of human government, why not say that is equally correct in its application to things divine?

Carroll, N. Y., July 1848.

Original.

THE WASTE OF TIME.

BY REV. R. O. WILLIAMS.

Youth is the season for moral and intellectual improvement. The obligation rests upon every one to lay the foundation, at that period, for a quiet, useful, and honorable old age. The mind is then fresh, like a rose just blown, and is susceptible to the most delicate and lasting impressions. If this season pass without improvement, an old age, barren of peace and usefulness will be sure to follow. The young do not always form a just estimate of their period of life—do not appreciate the value of each rapid moment. And of consequence time is wasted,—the precious moments glide imperceptibly away amid the blandishments of vain and idle pursuits. Yet a barrenness of soil is sure to follow such prodigality of youthful times. But who feels the loss? Those surely who waste their time. They cannot recal the treasures that are flown; they cannot gather up the water spilt upon the ground. They lose the honor, esteem, and happiness which they might otherwise have gained, and still plod on in ignorance, debasement, and folly. How pregnant then, with the most solemn consequences, for better or for worse, is each fleeting moment of our life—especially in the season of youth!

Not less valuable is every moment of our time through the whole of life; and yet how prone are people to waste it! In doing so, however, they cheat themselves. They are miserly and keen with reference to their property. They love to make a good bargain where money is concerned; and yet cheat themselves every day in the valuable time which they waste! Who has not a book that he may take up and read when a leisure hour occurs, and gain something? If he has no book, an hour of thought, will be digested, may be of incalculable value to him. Waste no time.

THE CHRISTIAN AMBASSADOR.

New-York :

SATURDAY, AUGUST 5, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

SUBSCRIBERS TO THE GOSPEL MISSIONARY.

On the 26th of this month, the subscribers of the Gospel Missionary, will have received the 13 numbers of our paper, to which they were entitled by the transfer. All who wish to become regular subscribers, are requested to give us notice before the issue of our 42d number. Post Masters, if requested, will give the notice, and send the money, without any charge. It will be seen by a reference to our terms, that the Messenger is \$2, in advance, and the Ambassador \$2.50, in advance. Attention to this request will save us expense and trouble.

We hope that all who have taken the Missionary, will become subscribers to one of our papers. Br. Palmer has sunk a large sum of money by his earnest endeavors to aid our cause, and he has no chance of being saved from great loss, unless his subscribers take either the Messenger or the Ambassador. We give Br. Palmer a percent. on all who take either of our papers. We ask, therefore, every person who desires one of them, to signify the same by forwarding the subscription to this office, before the 26th of this month.

Those in Philadelphia, who receive their papers by a carrier, can pay to the Agent, Br. James L. Gihon, 36 Market-st.

ATTITUDE IN PRAYER.

It appears that the Northern Association of Vermont, at its late annual session in Concord, took this matter in hand, and endeavored to settle it by a resolution, as follows:

"Whereas, there is a dissimilarity in the practice of our different societies, as to the posture during public prayer, some sitting and others standing, and as there is no precedent in the practice of primitive Christians for sitting during public prayer, and as there is abundant precedent to justify the practice of either standing or kneeling, therefore,

Resolved, That we recommend our societies throughout this Association to adopt the practice of either standing or kneeling during prayer: and we also recommend our preachers to enjoin this practice upon their several societies."

Upon reading the above, we were forcibly reminded of the story of the good old lady, who had a certain method to test the quality of indigo. She said that her rule was, to put it into a pan of water, and if it was good, it would sink or swim, she didn't know which. Our good brethren in Vermont, seem to be very confident, that either standing or kneeling is the right position in prayer—but they cannot tell which. Seriously, we are ready to grant, that it is desirable, that a uniform practice in this respect should prevail in all our religious assemblies, however much we may doubt the expediency or feasibility of attempting to regulate the matter by vote of an ecclesiastical council. We are willing to grant, that though it may be without precedent in our denomination, it is quite as

much within the legitimate sphere of the duties, of such a body, as many things that have been agitated and discussed in some of our Associational Councils, and its agitation is as little likely to be attended with mischievous results. We regard it purely as a matter of taste, and if the prayer be offered with due humility and sincerity, as it assuredly will be if "the heart is right in the sight of God," the attitude of the body, either of him who leads, or of those who join in the service, is of comparatively trifling importance. The uniform custom, in the churches of our order in this section, as well as of some other denominations, has been, we believe from time immemorial, to sit during this service. Each member of the congregation, has hitherto felt himself competent to regulate this matter as his sense of propriety or convenience might dictate, and such we apprehend will continue to be the case, whatever censures may be offered by those who prefer a different mode.

ALARM IN THE RANKS OF ORTHODOXY.

From the following which we copy from a late number of the "New York Observer" (the orthodox paper of this city) it appears that no small degree of alarm, begins to be felt, at the position taken by that distinguished theologian the Rev. Dr. Bushnell of Hartford, Ct. We regard it as one of the most hopeful signs of the times, that such a mighty champion of orthodoxy, should thus cast aside the errors and superstitions of his sect, and stand boldly forth in the defence of liberal sentiments.

"The papers at the East are speaking freely of the theological views promulgated at Cambridge by Dr. Bushnell of Hartford. As the sermon is not yet printed, it is deemed prudent to abstain from confident expressions of opinion as to his position. But it is obvious that what is commonly called the orthodox view of the atonement, he rejects, and that he proposes a scheme not half way between this and the Unitarian, but three quarters of the way from the former to the latter. The orthodox repudiate his theory, the Unitarians hail it as an approximation to theirs. We are informed that some time ago at a meeting of Unitarian ministers in Boston it was proposed to establish a Unitarian church at Hartford, when one gentleman rose and said that he had recently listened to Dr. Bushnell's preaching there, and thought there was no necessity of a Unitarian Church. The anticipations thus awakened have been greatly strengthened by the views which he has now set forth on a cardinal doctrine of grace. The Christian Inquirer of this city, (Unitarian) says:

"We have no disposition to claim Dr. B. as wholly a Unitarian. Courtesy and justice should move us to allow him to take and define his own position. He has been led to accept liberal and spiritual views of Christianity from the Trinitarian side. As a liberal Trinitarian he can do more good than by occupying ground beyond the orthodox ranks. What the more rigid part of his brethren will do with him, we cannot predict. Small toleration would be shown him, were he a man of less power."

This sounds like a defiance to the Orthodox to lay hands on him, and thus perhaps it might be expected that he would be more rapidly driven into the ranks where his presence is awaited.

It is further stated that Dr. Bushnell is to preach at Andover at the Anniversary of the Seminary and at New Haven at Commencement, after which those two sermons with the one at Cambridge will be published together, containing the full development of the author's late discoveries in the theology.

CONVERT FROM METHODISM.

We are happy to learn that the Rev. C. Smith of Stockport, Columbia Co., N. Y., has become a convert to the doctrine of illimitable grace. He has been a local preacher for over thirty years, and sustains an excellent character. Br. Campbell, of S., who gives us this information, has heard him preach two Sermons. He spoke of him as a man of good talents. He has preached several sermons in defence of Universalism, in the town where he resides, and his labors have excited not a little interest in the cause of truth. He is about 55 years of age.

Foreign Correspondence.

LETTER FROM BR. BALCH.

No. VIII.

BALQUIDDEE, June 5, 1848.

We left Callender Monday morning at 5 o'clock, on foot, for the Trosachs, and Loch Katrine. The road continues for two or three miles on the plain, where it branches, one part leading to the Pass of Lena, by Loch Lubnaig, and so on to Loch-gram-head; the other to the left, by Loch Kennacher to Loch Katrine. The latter was our road. Between the two, rises in majesty, Ben Ledi. After leaving the main road, we crossed a lonely grave yard, which has a bell hung upon a high post to be tolled at funerals; crossed a bridge, and wound round to the shores of Loch Kennacher. Here we met five men sitting by the road-side, waiting for others. They came up, and we all went on together. They were artisans, going to work on the Hotel at the Trosachs. Their conversation was carried on in Gaelic, except when speaking to us. They had to walk ten miles. Two of them were over sixty years old. They receive 2s. 3d. (about 28 cents) a day. I asked them if they could live on that. "Aie," they said, "an we hae sma families." But what do you do when you are old? "Oh, aie, an we cae nae work, we hae to gie to the poor hause." That seems rather hard. "Oh, aie, boot what cae we do? Things are sae dear, the taxes sae high, and wages sae low, we can nae lay by ony thing." These men were very intelligent, and made many inquiries about our country. Some who were known to leave Scotland for America, (Canada,) had returned much dissatisfied. They were astonished when I told them of the cheapness of land, the richness of soil, our abundant crops, &c. But they were most astonished when we told them how our mechanics lived, and what wages they get. They did not have meat nor butter once a week. They could not afford it. These are the kind of men who would do well to come to our country. They have knowledge, industry, character, and would prosper, if possessed of half the advantages our country offers to the industrious.

We were now passing over the romantic scenery so beautifully described by Scott, in his "Lady of the Lake." Every part seemed to be enchanted. The beautiful Loch beside which we were passing, Ben Ledi on our right, around whose base we were winding, just before us the sweet little Loch Achry, the rough Trosachs before and Ben Venue beyond, to the left, and Ben An raising his gruff, bare head to the right, with the vale of Loch Katrine between the two, and the deep glen which leads to glen Finlas, parting from our road at the bridge of Tore; the whole scenery was sublimely grand.

After breakfast at the splendid Hotel in the process of completion, we hastened down to the Loch, and went on board the fine little steamer lying at the shore. We here met the party of Americans we had met at Stirling: four from New York, two from Philadelphia, and our Consul at Glasgow. Two others with ourselves, made the list of passengers. It is a sweet little lake, some five miles long, and one mile wide. We passed Ellen's Isle, and saw the spot where Fitz James' horse fell, and where she first met him. Before we reached the other end, it commenced raining, and we were again foiled in our design to ascend Ben Lomond. After stopping a short time at a poor shanty of a cottage, which, however, from our short acquaintance, we are inclined to think contains some very good people, we returned with the boat. We were now only about five miles from Inversnaid, on Loch Lomond, where we were last week. Returning to the Trosachs, we set out over the hill, where there was no path, for Balquiddee. From a map in the Hotel, we learned our course, and from men, that it had been passed. So trusting to my pocket compass and our physical

powers, we set out. It was still raining, with signs of clearing away. The steep, trackless hills were covered with heather and grass, which was very wet. Just before reaching the top of the hill, the clouds broke away, the sun shone out, and we had a most splendid view of the bold, rough scenery around us. I cannot describe Scotch scenery in a way to make my readers understand me. A heather mountain is unlike any thing ever seen in our country. To come as near it as I can, you must imagine steep mountains, from one to two or three thousand feet high, rising from a glen which has scarce a rod of level land at the bottom, at an angle of from thirty to forty-five degrees, clouded on the sides and up to the very tops with large patches of dark brown heather; and especially nearer the bottoms, with still larger patches of bright green grass, without trees, shrubs or fences. These hills rise up, and glens open in every direction, without the least respect to ranges. In some cases, bold crags thrust out their heads, and deep gorges appear, down which streams go leaping and dancing to the bottom, where they gather in the Burn, and flow out of the glen. These hill-sides, from base to summit, are covered with innumerable flocks of sheep and cattle. The latter generally keep nearer the bottom, and being of various colors, like Jacob's portion, "ring-streaked and speckled," black, red and white, they enhance the beauty of the scenery, in a great degree, while the sheep and lambs are heard bleating around the highest peaks.

Before us lay the sweet, silent little vale of Glen Finlas, 500 feet below us. The clear sun shone from the opening clouds with a sweet and mellow light, upon the few cottages and small patches of cultivated land, situated at the bottom of the glen. We saw some women hanging out their clothes, and shepherds, with their dogs, herding the flocks, for it was the season of marking them. The glen is divided into three parts, separated by ridges 2000 feet high. It looked like a most sweet and lovely spot, retired from all the world, for there was no road leading further on. With Moore, I said—

"If there's peace to be found in this world,
A heart that is humble might hope for it here."

We descended into the vale with much labor and some risk, it was so very steep, and waded across the Burn four or five rods wide and two feet deep. Before we reached the cottages, we saw from the appearance of the grounds, that this was not Paradise after all. Besides, a cloud came over the sun, followed by a dash of rain. Will not this world, and the present state of man look better to the soul elevated far above it in the sunlight of God's truth and love, than while we are grovelling in the depths of its darkness?

We had a conversation with the Shepherds. Several families hire and occupy these lands jointly. They pay a rent of 1000l. (\$5000), and sell their wool at from 1s. to 2s. a fleece! The wool is the coarsest kind. The sheep are large and tough. They think the finer breeds would not do so well. But the fact is, there is no enterprise in this old country to try experiments. So they plod on the same old way. They told us they generally made enough to pay rent. When they did not, the landlord suffered the balance to run on till a better year came around. They manage to pay him, and that is all. The same attention bestowed in the same business, on our Western prairies, would produce to all concerned, ten times their income. We had a long talk on the subject of raising sheep in our country. They seemed interested, and made many inquiries of us. But there is such an apathy to the improvement of the existing state of things here, that few men have the pluck to undertake any new thing.

We started on up the glen. Coming to a deep stream or Burn, being barefoot, I took Br. H. upon my back and ferried him over. After tugging four or five miles, we reached the summit, and had another grand view of the vale and Braes of

Balquiddee, with the heavy head of Ben More, and Ben Harrow standing beside him, towering above all surrounding objects, and huge piles of snow filling the wrinkles on their brows. We persevered with stout hearts, and at 4 o'clock, reached Glen Buchie, where we found two huts. We approached one, and inquired of an old lady at the door, if she could give us some refreshments. She gave an affirmative answer, and asked us in. The room into which we entered was so full of smoke, we could not see our way, for some time. At length we got seated in a chair by a turf fire, built upon a flat stone at one side of the room, for it was nearly square. A stone was set up at the back, and there was an opening at the side of the roof over the fire. But there was not the least approach to a chimney, imaginable. After the smoke had somewhat cleared away, we looked about the room. On one side of the fire-place stood two huge sacks of barley, each holding, at least, fifteen bushels. On these were piled several other smaller sacks from between two of which I saw the girl take out some knives, with which we ate. On the left were baskets, horse harnesses, and various other useful articles. On the stone, behind the fire, was a large wooden box. On one side of the room were tubs, buckets, &c., and numerous domestic articles hung along the wall. On the other side was a table, under the little window, the walls being hung with clothing. At the side opposite the fire, stood the dresser, with a cupboard below, and sundry dishes above. In the corner, on the same side, was the entrance. The ground was the floor, except just about the fire. Overhead,—well, I cannot begin to tell what was there. Beams or sticks were laid across, and a sample of every thing, from pieces of mutton hung up to smoke, to chunks of turf, straps of leather, sticks of wood, broken tools, &c. &c. These were all black and shining. Friend H. asked, "What makes them look so? Do you tar them?" "Oh, aie, nae, 'its nae boot the drapping o' the reek," meaning the collection of smoke and soot. The good woman, to whom we first spoke, and another, sewing her cap in the corner, were very sociable and kind. A tub of water was brought in for me to wash my feet in. And when they found we were from America, a thousand questions were put to us, such as, "Do ye hae kyle in America?" "We thought it was sae hot ye cod nae hae ony milk. Do yer folks ken how to make butter?" and a thousand more just like them. At length our dinner was ready. A bowl of excellent milk, some good butter and cheese, and "Baer scone"—Barley bread. This last article was a thin sheet or wafer, a foot or so in diameter, round, and about a quarter of an inch thick. This is the common bread of the country. It is made of barley meal and water, rolled thin and dried, and griddled over the fire. We ate it on this occasion, but on any other, when less hungry, it would have found a poor market. They raise no wheat and rarely buy a loaf of bread of the baker. Scarce a family ever bake their own raised wheaten loaves, as in our country. We found, on inquiry, there were three single women living together with a nephew, and have the management of a large tract of land, for which they pay over £300, (\$1,500.) They could not tell how many sheep they have, as they have not been counted since Michaelmas. They have lived in the neighborhood all their lives, and in this place for sixteen years. We learned afterwards that they actually possessed some property, and that the Landlord had promised to build them a better house next year. They have no knowledge of the world, or of the passing events out of their own glen. They take no paper, and the only books I saw were the Psalms of David in Gaelic and a Register, both of which were smoked completely through. They seemed to be very kind, hospitable and happy. After drying and refreshing, and paying, we bade adieu and trudged on, to the sweetest of all places I have seen yet, the vale of Balquiddee, Loch Vale, and the far-reaching Braes

opening on our left, and a ——— on our right with high mountains all around. Farewell. W. S. B.

POSTSCRIPT TO BR. BALCH'S LETTER.

The following, which should have appeared in connection with the letter published last week, was unfortunately overlooked. The information it contains, will doubtless, be gratifying to all the friends of our absent Brother.

LONDON, JUNE 30.—We leave to-morrow for Rotterdam. There are no troubles on the Continent to alarm us. We beg our friends to give themselves no uneasiness on our account. Thus far all has gone well—healths excellent, spirits fine, and so far, abundantly satisfied with our visit. The only difficulty is in keeping my pen up with my feet and eyes. Of this great city, I shall have little to say. It has surprised me with its cleanliness, and numerous squares, parks, &c. It is, in that respect far ahead of New York.

DEATH A SLEEP.

We make the following extract, from a very able and appropriate discourse, delivered by Rev. Geo. H. Clark, at the funeral of Mrs. Eliza Jane Handley, and published by the ladies circle attached to the 1st Universalist Society in Lawrence, Mass. Text. Luke viii: 52. *And many wept and lamented her; but he said weep not, she is not dead but sleepeth.*

"And what word could he have used better calculated to remove such a sorrow, than the one he did use? '*She is not dead but sleepeth.*' All that bodes of sorrow, all that tells of woe, and pain, and anguish, vanishes away at the sound of this word. To speak of sleep, is to speak of rest—a calm and quiet repose. Is there ought in the sound of death which harrows up the feelings of the sorrowing or bereaved? let them say, their departed friend '*is not dead, but sleepeth.*' Jesus has granted us this privilege. In his own words we can speak of our friends who are gone. And not only his, but those who spake with the inspiration of God, and those who followed him, and became the instruments of perpetuating the doctrines of his glorious gospel. There are no terrors in sleep, not even the sleep of death. It is the blessed institution given us by God, to refresh our weary bodies, after the toils of day are over: and how sweet are its unconscious hours to our lives? and how blessed the gift of that sleep, in which we can calmly lay down at the close of life, when our poor bodies are worn and weary, by the toils and anxieties of years—when nature has been groaning under accumulated afflictions, for days, and weeks, and months—when pains have racked our limbs, and shattered our nerves, and palsied our forms, and broken our spirits, and parched our lips—when disease has wasted our energies, paled our cheeks, and destroyed the vitality of life, and left us poor wrecks of all that we once were? How sweet then to sleep—to sleep even in that long sleep—to refresh our spirits in the repose of death, for that brighter day of immortality—when the voice of Jesus shall call us to "arise" with newness of life, and set down with the purified spirits of the redeemed, at the supper of the Lamb?"

ST. LAWRENCE ASSOCIATION.

This body held its late annual session at Columbia Village, Madrid, June, 28th and 29th.

The Council fully sanctioned the action of their Committee of Discipline, in suspending A. W. Worden from the ministry, for immoral conduct, and withdraw all fellowship from said Worden, as a preacher of our order.

The Council also passed a resolve recommending to the St. Lawrence Association of Universalists the importance of aiding Br. J. H. Tuttle, general agent for the Clinton Liberal Institute, in his efforts to procure funds for the support of that Institution.

Adjourned to meet in Potsdam on the fourth Wednesday and following Thursday, in June, 1849.

LETTER FROM BR. GAGE.

We take pleasure in laying before our readers, the following letter received from Br. Gage, who recently settled at Richmond, Va. We are happy to learn that his prospects are so encouraging, and from information received from other sources, we believe that he is doing a good work in that place.

RICHMOND, July 24, 1848.

BR. SKINNER:—I have more than once dipped my pen for the purpose of "reporting progress" and prospects, but have delayed until the present, that I might speak of things as they are. After making a pretty accurate survey of the cause here, on all the length and breadth of its desolation, I am happy to inform you that I deem its foundations firm.

When I came here, the Congregation was much scattered and broken up, but I have succeeded in gathering up some of the fragments, and am trying to bind them together in the bonds of the Universal Brotherhood. I think the prospects of getting up a good Congregation, when our warm season is over, are quite flattering. The Society had been some time without a pastor, and while some of the friends had grown cold, others, a few, had attached themselves permanently to other Societies and Congregations. Then, again, some of our "familiar friends" in whom we trusted, had gone over to Orthodoxy, and now, poor souls! are growing lean on the husks of partialism. There are others who did "run well for a season," but popularity, or some other, thing did hinder them. That there are Universalists enough in this city to fill two such churches as ours, I have no doubt. No, I will not say Universalists, but those who would be such, if they had moral courage and soul enough to avow their belief—to have a living faith.

We have some most excellent friends here. In fact, when you find a Virginian who dares have any heart at all, he always has a *whole one*. I do not wonder to find the cause backward here, for it has come up through great tribulation. Its greatest troubles are in doors. The Society passed from its most flourishing period into fatal dissensions, from which it has never recovered. But now old animosities are forgotten, and were it not for a degree of coldness that still remains, I might say that a good state of feeling exists among the friends. It has been a great mistake to close the Church, and the friends are beginning to find it out. Another serious evil has been a frequent change of Ministers. This is a general evil, I believe in our denomination, and seems to be on a swift increase.

Do not think it an easy task to prosper the cause here, or any where in the South, for we have to stand alone. There are no friends and allies, in Societies all about us, to encourage and assist. Besides, bigotry is knee deep, I am sure. Every attack of partialism is directed against us, and every blow rings on our buckler of truth, and is to be repelled single handed. The tide of opposition is strong, and manifests itself in the most contemptible manner. Instead of coming out boldly, some of the bigots of partialism have attempted to ridicule and frown down some of the young men who attend our meetings. They have even told them that they could not succeed in business and go to a Universalist Meeting. They have told them that they were injuring their own business, and that of their employers, by going to Universalist Meetings. A pretty doctrine to present to young men, that they cannot be honest men and christians, and prosper in business; but this is partialism! surely it "Compasses both sea and land," &c. They have gone further, and refused their company to those of our friends with whom they were on terms of friendly intimacy. You may be satisfied that there is some of the venom of the old serpent left in the bosom of some of the partialists here, notwithstanding their thirty churches when I tell you, that a long-
four-faced proselyte of the great Dr. Plummer, when he heard

that I was on my way to this place, "*wished that I might be drowned before I got here.*" Fortunate for me, you may exclaim, that God is my Judge, and not that partialist brother. God forgive the murderer, in wishes and intentions, and convert his sin-polluted soul. I am alive and well, and have somewhat to say to all such bigots and Turk-souled men. But I must close this long epistle, and will unfold some more of the beauties of partialism, hereafter. I remain yours in the cause of Truth.

A. GAGE.

MINISTERIAL CHANGES.

We have been favored with a very neatly printed copy of a discourse, on the subject above named, by Rev. L. B. Mason, preached before the New Hampshire State Convention of Universalists, and published by request. The subject is treated in a masterly manner, and the discourse, from Eph. iv. : 11—13, embodies many facts and suggestions that are worthy of serious consideration, by all who desire to see our cause permanently prosperous. We would that it might be read and pondered by every Universalist in the land.

We commend the following extract to the attention of all societies that are, or may be, in the situation described.

"A society may possibly be burdened with a pastor quite unfit for the station he holds, and for its duties,—wanting in intellectual ability, moral uprightness, or Christian character; but then he ought never to have been in the office and place he occupies, and a religious society can give no better, or no more immediate proof of their devotion to the cause they espouse than to be rid of him. Such instances, however, are rare and they would be almost unknown if the pastoral connection were never formed inconsiderately and unwisely. It is this, probably, which causes the mutual dissatisfaction which too often exists. The pastoral relation should be regarded as too intimate—too important—too sacred to be hastily formed, or hastily dissolved. I would not, indeed, have the ancient order of things restored, when the minister once settled was to be retained till death removed him. This might tempt men now, as well as then, to take advantage of the reverence paid to their office, and of its permanent duration, to abuse its privileges and neglect its duties; but continual changes, for slight reasons, or for none at all, are to be condemned, and as soon as possible, avoided. The nature and objects of the pastoral relation are such as require a greater permanence than it now possesses."

"We need, still, pioneers of our cause, to go from place to place like the primitive preachers, to bring together the scattered materials, to organize them into societies, and preach to them "the word of faith," until they have the strength and will to secure pastors and permanent teachers. But for the growth in grace and christian improvement of the members of a congregation, they need a minister whose home, whose own and abiding home, shall be with them;—whose interests, plans of improvement and hopes shall gradually become identified with theirs. Even were a minister's whole work performed when the services of the sanctuary are ended;—were nothing required of him but to preach Christ, "the way, the truth and the life," it is not well that he should be a stranger. To make his pulpit efforts most appropriate, practical and successful, he must understand the character, peculiarities and wants of the people for whose good he labors. Were he to discourse with an eloquence sweet as angel-melodies, and solemn as the burial knell, of what avail is it, if he "speak not to their condition." And then words are not so perfect a medium of thought and feeling, as to enable his hearers best to understand and apply what he preaches, until they become acquainted with his opinions and tastes,—his habits of thought and modes of expression. And then, too, who has not felt how far more effective words are when they fall from the lips of those whom we honor and love;—to whose sentiments and emotions we can render the soul's answering sympathy."

BRIDGEPORT, CONN.

We are happy to learn that our worthy and esteemed Br. M. Ballou, has received and accepted an invitation to take the Pastoral charge of the Society, in the above named place.

The Corner-Stone of a Catholic Church was laid in Hudson, on Thursday of last week.

NEW JERSEY STATE CONVENTION OF UNIVERSALISTS.

MINUTES OF PROCEEDINGS.

1. Met at Hightstown, July 19th 1848.
2. Was called to order by the Standing Clerk.
3. Chose Br. Asher Moore, Moderator.
4. Chose Br. James W. Dennis, Clerk.
5. United in prayer with Br. George W. Deere.
6. Approved the Minutes of the last Session.
7. Voted that the ministering brethren present from other States, be invited to take part in our deliberations.
8. Appointed as Committee of Fellowship and Ordination, Brs. Asher Moore, Samuel C. Johns and James Gallagher.
9. Voted to receive the resignation of the letter of Fellowship of Br. J. D. Cargill. Br. Cargill leaves the ministry on account of entering into secular business.
10. Voted to grant letter of Fellowship to James W. Dennis.
11. Appointed as Delegates to the U. S. Convention—Brs. A. Moore, J. Gallagher and J. W. Dennis—Clerical. Brs. E. G. Trippe, Trenton; John C. Ward, Samuel C. Johns, Hightstown; A. H. Searfoss, Newark; Philip J. Smith and Carlos Allen, Sussex County—Lay. Voted that the above committee have power to appoint substitutes and fill vacancies.
12. Appointed Brs. J. Gallagher, A. Moore, S. C. Johns, and J. W. Dennis, committee to draft Resolutions, respecting a College and Christian Faith.
13. Received and adopted the report of Committee of Discipline, of which the following is a copy.

REPORT OF THE COMMITTEE OF DISCIPLINE.

Your Committee beg leave to report, that they have received a very singular pamphlet, signed by two persons residing in Philadelphia, calculated to give the impression that Br. Asher Moore has been guilty of certain things, almost too bad to be mentioned. The peculiar character of this publication induced your committee to make examination of the facts in the case; and they find that the serious sins, with which Br. Moore is charged, and at which the authors of said pamphlet affect such great horror, amount simply to this:—That with a knowledge of certain unfavorable reports concerning a brother, and after having spoken of those reports, he gave to him a certificate bearing testimony to his excellency of character, and was thus guilty of falsehood and of sustaining a bad man.—In relation to these things, your committee would say, that they have examined the certificate given by Br. Moore to said brother, and find that it simply disclaims all knowledge on the part of the writer, of any criminality in the accused; but does not either affirm or deny a belief in the reports. Consequently he is not guilty of falsehood or even of inconsistency.

Your Committee, by a reference, to the minutes of the last session of the Philadelphia Association of Universalists find that the charges which they have considered, were examined by the Committee of Discipline of said Association, and after an investigation of them, they unanimously dismissed them, as finding no cause of action against Br. Moore. Your committee are also glad to find that Br. Moore has the confidence of the society to which he ministered in Philadelphia, for a period of eight years, and has with him a testimonial of the love and respect with which he was held, signed, generally by the pewholders and members of the society; as well as a similar letter sent by a vote of the third Universalist Society of Philadelphia. And your Committee would therefore, say that the charges against Br. Moore are utterly groundless, and that he is entitled to the entire confidence of his friends and the public.

14. Unanimously adopted the following Resolution—

RESOLVED.—That this Convention entertains a high opinion of the importance and worth of the Sabbath School

cause—its usefulness in aiding in the proper training of the rising generation, and the upbuilding of our spiritual Zion, and that it recommend to the Societies within this State to give it their favorable attention.

15. Unanimously adopted the following resolution with reference to a College.

WHEREAS, it is understood, that the Universalist denomination is engaged in an effort to establish a college—and whereas, we believe that in this age of progression and improvement, new institutions of learning are required—and whereas; we further believe that the condition of our denomination is such as calls for the establishment of an institution of this character, therefore be it

RESOLVED.—That the New Jersey State Convention of Universalists, heartily approve of the above effort to establish a College in the Universalist denomination, and do hereby recommend the subject to the favorable consideration of the Universalists of this State.

16. Received the Report of the Committee on the subject of Christian Faith, and unanimously adopted the following Preamble and Resolution, recommended by them:—

WHEREAS—By common consent the Universalist denomination, to which we are attached, has ever based its faith upon the truth, that the Bible contains a Revelation from God—and whereas, we now deem it important that there should be a formal profession of what has been the basis of the Universalist faith, therefore be it

RESOLVED—By the New Jersey State Convention of Universalists, that we deem it essential, to receive the fellowship of this Convention, that a candidate acknowledge his belief in the Scriptures of the Old and New Testaments as contain a special revelation from God, sufficient to make us wise unto salvation, confirmed by Prophecies, Miracles, the perfect life of Christ and his resurrection from the dead: and that he promise to preach its doctrines, practice its precepts, and endeavor to live the life that Jesus lived

17. Appointed as Committee of Discipline, Brs. A. H. Searfoss, of Newark; Richard Norton, Hightstown; E. G. Trippe, Trenton.

18. Requested the clerk to prepare the Minutes for publication in the Ambassador and Christian Messenger.

19. Voted that Br. Asher Moore be appointed to deliver the next annual sermon.

20. Voted that when we adjourn—we adjourn to meet on the first Wednesday and following Thursday in June, at such place as the standing Clerk may designate.

21. Returned hearty thanks to the friends at Hightstown for the kind and generous hospitality extended to the Convention.

22. Adjourned.

Ministering Brethren Present—J. Gallagher, A. Moore, G. W. Deere, J. W. Dennis, New Jersey—O. A. Skinner, New York—T. J. Carney, — Tomilson, Philadelphia.

REMARKS.—This was probably the best and happiest session our Convention has ever enjoyed. The friends of Hightstown gave us a true Christian welcome. Sermons were preached by Brs. Skinner, Gallagher, and Carney, ending the last evening with a good conference meeting. And so well did we all enjoy the Convention, that many will no doubt be sure to attend the next session.

Per order,

JAMES W. DENNIS

NEW PUBLICATIONS.

AN UNIVERSAL HISTORY of the most remarkable events of all Nations. No. 5 of this most valuable and interesting work has been received. Published by Wm. H. Graham, Tribune Buildings, N. Y.

PROGRESS OF UNIVERSALISM AT THE WEST.

We copy the following interesting items of intelligence from the "Star in the West."

Rev. Thomas Ballinger has renounced Campbellism and embraced Universalism. He has applied to the Richland Association for a letter of Fellowship. He is a gentleman of amiable character, and good abilities. He resides near Vernon, and his Post Office is Brandon.

The brethren in Shelby, Richland Co., are building a Meeting House. The frame is up, and the work will go on to completion. The cause is prosperous there; preaching one fourth of the time, by Br. Smead.

Last February, Br. Smead commenced a series of lectures in Mansfield, Richland Co., and invited the clergy of the town to make such remarks upon his arguments as they might think best—to come out and examine the general subject of Universalism and endless misery. Several attended but no reply was made worth mentioning. About this time Mr. James Wallace came forward and offered a house and lot, worth about \$3000, to the Universalists, upon condition that they would erect a church upon the lot within ten years.

The prospect is, that a Meeting House will be built soon and subscription is out for that object. We commend Br. Wallace's example to the Universalists every where. He gives to a noble object—and the donation will not impoverish him, while it may be the means of making thousands rich. Wealth is only valuable as it is made the instrument of improving the physical, moral and intellectual condition of the world.

A Society was formed in Mansfield of about 24 members, and a Church organized—of men and women good and true. They have preaching one fourth of the time.

In Frederick there have been several renunciations of Partialism. The cause is very prosperous there—more so than several previous years. Harmony and good will prevail among the brotherhood. They have preaching one half of the time by Br. Smead.

Altogether, the cause of truth is making reasonable advances in the region above named. The principal obstacle to greater success almost every where, is the lack of a sufficient and prompt support of those who devote themselves to the work of the ministry."

VISIT FROM RR. LEFEVRE.

The presence of this Br. in our midst for the last few days, has been the occasion of no small degree of satisfaction, to our friends in this city and vicinity. We believe that there is no man whose presence would have given greater satisfaction, and who more generally beloved and esteemed, by all of his acquaintance. On Sunday morning, last he preached to his old congregation in Bleecker St., where he was as warmly greeted, as ever a man need to be. He brings us cheering accounts of the condition and prospects of our cause at the West, where it is his intention to spend the remainder of his days. Though he has left his mark upon him, he appears hale and vigorous as ever.

INSTALLATION AT LYNN, MASS.

Br. Darwin Mott, was Installed Pastor of the "First Universalist Society in Lynn, on Sunday evening, July 23. The following was the order of service.

1. Reading of Scriptures, Br. by C. R. Moore.
2. Introductory Prayer, by Br. W. R. G. Mellen.
3. Sermon, by Br. C. H. Fay.
4. Installing Prayer, by Rev. S. Streeter.
5. Delivery of the Scriptures, and Charge, by Br. A. A. Warner.
6. Right Hand of Fellowship by Br. J. Moore.
7. Address to the Society, by Br. J. G. Adams.
8. Benediction by the Pastor.

The sermon of Br. Fay, founded on 1 Tim., ii: 3—7, is spoken of as one of great power and excellence.

May the union that has been consummated, be blessed to the advantage of both pastor and people, and result in the salvation of many souls.

BR. I. D. WILLIAMSON.

This Br., who has been supplying the desk for his old parishioners in Albany, for some time past, left this city on Wednesday of this week, for Charleston, S. C. We had hoped, until recently, that we might be able to retain him in this section, where his talents as a preacher, and his character as a man and a christian minister, are so highly appreciated. But a partial return of his old difficulty, a bronchial affection, together with the reasonable apprehension, that, as the season advanced, its symptoms would be greatly aggravated, rendered it necessary that he should again seek for a respite from his infirmities, in the sunny south. He goes to Charleston on a temporary engagement with the Society in that place. Our best wishes and prayers for his success and prosperity will attend him in whatever portion of the Master's Vineyard he may be called to labor.

PRESBYTERIANISM RUNNING DOWN.

A narrative of the state of Religion in the Presbyterian Church, in the United States, in the year 1848, and recently published in the Orthodox papers, says:

"The reports before us furnish mournful evidence that spiritual languor and formality characterize, in a lamented degree, the members of our churches; and those who 'know not God, and obey not the Gospel of our Lord Jesus Christ,' are 'hardening in sin.' The prevalence of this state of things ought to alarm us, and lead us to persevering and importunate prayer for a mighty and general effusion of the Holy Spirit."

From this statement, it would seem that Presbyterianism, is not merely running down, but that it has already arrived, at a very low ebb. Well, we apprehend that its total extinction, would be but small loss to the interests of "pure and undefiled religion," for among the various causes that have driven thousands of noble minds into the embrace of a cold and cheerless scepticism, we believe there is none more prolific of evil in this respect, than preaching the doctrines and superstitions of that Church.

S. C. B.

CHARITY AND COURTESY.

"The Boston Recorder, speaking of Presbyterians, and the pertinacity with which they hold to their views of truth, remarks:"

"We may as well hold an argument with a Catholic. What is it but to labor to make a heretic? It is not to be listened to. No philological demonstration is of any use to a man 'nailed up to a creed.'"

"The amiable writer of the above ought to join the Evangelical Alliance."

We cut the above from the New York Observer. The Boston Recorder is an Orthodox Congregationalist paper of Boston, and advocates the same doctrine as does the Observer. These editors of the same faith, ought to be a little more courteous.

The latest foreign arrivals bring information of the rapid spread of the Cholera on the Continent. At St. Petersburg, 800 cases are reported daily. It is working westward, and it seems to be the general impression that it will be amongst us as soon as next season, if not before.

RIOT.—There was a riot last week among the laborers engaged upon a section of the Hudson River Rail Road, a short distance below Poughkeepsie. The cause was the failure or refusal of one of the Contractors to pay his men. Several of the rioters were arrested, but on their wages being paid, they all went quietly to work.

YELLOW FEVER.—Accounts from Havana, to the 14th ult., state that the yellow fever had made considerable progress at that place, during the week preceding.

Miscellaneous Department.

Original.

THE SNOW DROP.

BY WILLIAM HUNT.

Mild offspring of the cold inclement year,
The first and fairest of all earthly flowers;
Thou bringest tidings such as angels bear,
Cheating stern winter of some pleasant hours:
We hear with joy thy oft repeated tale,
And bless the light thou shed'st on life's low vale.

When first in Eden bloomed thy ancient sire,
And woke to greet the newly risen sun;
What lovelier object could the heart inspire,
Or angel's eyes delight to dwell upon?
But that which bloomed in pristine glory there,
Pencilled by God's own hand, was not more fair.

A thousand flowers will spring when thou art gone,
Bearing the impress of the hand divine:
But those that bloom beneath a summer's sun,
May never glow with purity like thine:
The fiercest tempest-blast has cradled thee
On its cold breast, child of adversity!

Never did infant in its mother's arms
When her sweet voice had soothed her troubled soul,
Wake from its slumbers with more radiant charms;
When God's bright image o'er its features stole,
Than those which thou dost wear, when from the ground
Thy head doth rise to shed blest influence round.

Original.

EXTRACT.

BY JAMES G. MC'ADAM.

So go the items that make up the great volume of human life. The expansiveness of months and years with its chequered scenes of good and very good, of ill and very ill, are all compressed into a nut-shell which any one may crack, the kernel being generally valueless and trifling. There are many who regret this, who think that the great past with all its gloomy drapery, with all its sunshine and shade, should be for ever in the foreground of human thought; they forget that the great future rolls up its alps on alps, clad with the inviting evergreen to their very summits—that these, as they tower aloft to the drooping skies, excite the ambition and enterprise of the inhabitants of the mighty present. To-morrow, with its undiscovered and unknown Portfolio of incidents, possesses an interest infinitely superior to all the mysteries of the past. Forgetting the things that are behind, press on to those that are before, is the voice of nature, and of nature's God. To the philosophic christian there are but two events in the past that can engage the mind, or secure the attention, those are CREATION and REDEMPTION. The first is that splendid world that ushered our beautiful sphere into its place among the surrounding orbits, and which spread over its surface the vast variety of beauteous forms that compose its scenery. Mountain, hill and valley, river, lake and sea. Grains, herbs and trees. Fish, beast and bird, child, man and woman; and the grand economy which keeps, sustains and preserves all these in their separate, their distinct and glorious modes of existence and being. The second is that manifestation of Parental love to a world wandering amid the conceits and follies of uninspired philosophy and vicious propensity. An event which is not all in the past, which stands between the beginning and the end—spanning the way from Eden's bowers to Bethlehem's plains, and from Bethlehem's plains to eternity. That arch beams with radiance in every line, and the mind travels back upon its brightness to Judea's holy places with all the fondness and delight of rapt spirits beholding the revealed mysteries of the great I AM. That is the high and holy way, the central radius of which, resting on

calvary, reaches into the ever widening and uplifted gates of the New Jerusalem, where its terminus is lost amid the ineffable effulgence of the source of light, the holy of holies. The christian Philosopher looks back upon these events, not to draw gloom and sadness from their mementoes, but rather encouragement. He looks back to learn lessons of his Creator's wisdom, power and goodness. He looks back to strengthen and invigorate his spiritual being, so that the wings of his faith and hope may acquire new vigor, and become fitted to bear him along the line that leads to immortality. But he looks forward in the glad hope and expectation of witnessing in himself the transformation from imperfectness to perfection, from earthly to heavenly. He looks forward to witness the triumphs of a glorious and omnipotent faith, and a conquering Saviour. He looks forward to the resurrection of the just and the unjust, and the eventual restoration of every thing intelligent to the purity and excellency of heavenly character. He looks forward to the time when he will be re-united to the long absent, still loved, and ever to be remembered friends and relatives who sojourned here, but who are gone. He looks forward to witness the new modes of being by which the great Creator in his munificence will add to the enjoyment and felicity of his creatures, and the complete absorption, destruction and end of every thing that tends to mar the beauty of holiness and the peace of the universe. The past must be regarded, and its thousand voices heard, but its handwriting on the wall is, "My kingdom is departed," the chorus of its voices are "The future—the future must be wooed and won."

SUPREMACY OF INTELLECT.

Extract from a speech of Hon. Horace Mann:—

But it was not the design of Providence, that the work of the world should be performed by muscular strength. God has filled the earth and imbued the elements with energies of greater power than all the inhabitants of a thousand planets like ours. Whence come our necessities and our luxuries? those comforts and appliances that make the difference between a houseless, wandering tribe of Indians in the far West, and a New England village? They do not come wholly or principally from the original, unassisted strength of the human arm, but from the employment, through intelligence and skill, of those great natural forces, with which the bountiful Creator has filled every part of the material Universe. Caloric, gravitation, expansibility, compressibility, electricity, chemical affinities and repulsions, spontaneous velocities—these are the mighty agents which the intellect of man harnesses to the car of improvement. The application of water and wind and steam to the propulsion of machinery, and to the transportation of men and merchandise from place to place, has added ten thousand fold to the actual products of human industry. How small the wheel which the stoutest laborer can turn, and how soon will he be weary. Compare this with a wheel driving a thousand spindles or looms, which a stream of water can turn, and never tire. A locomotive will take five hundred men, and bear them on their journey, hundreds of miles in a day. Look at these same five hundred men, starting from the same point, and attempting the same distance, with all the pedestrian's or equestrian's toil and tardiness. The cotton mills of Massachusetts will turn out more cloth in one day than could have been manufactured by all the inhabitants of the Eastern continent during the tenth century. On an element which in ancient times was supposed to be exclusively within the control of the gods, and where it was deemed impious for human power to intrude, even there the gigantic forces of nature, which human science and skill have enlisted in their service, confront and overcome the raging of the elements—breasting tempests and tides, escaping reefs and lee-shores, and careering triumphant around the globe. The velocity of winds, the weight of waters, and the rage of steam, are powers, each one of which is infinitely stronger than all the strength of all the nations and races of mankind, were it all gathered into a single arm. And all these energies are given us on one condition—the condition of intelligence—that is, of education.

Had God intended that the work of the world should be done by human bones and sinews, He would have given us an arm as solid and strong as the shaft of a steam engine; and enabled us to stand, day and night, and turn the crank of a steamship while sailing to Liverpool or Calcutta. Had God designed the human muscles to do the work of the world, then instead of the ingredients of gun powder or gun cotton, and the expansive force of heat, he would have given us hands which could take a granite quarry and break its solid acres into suitable and symmetrical blocks, as easily as we now open an orange. Had He intended us for bearing burdens, He

would have given us Atlantean shoulders, by which we could carry the vast freights of rail-car and steamship, as a porter carries his pack. He would have given us lungs by which we could blow fleets before us; and wings to sweep over ocean wastes. But instead of iron arms, and Atlantean shoulders, and the lungs of Boreas, He has given us a mind, a soul, a capacity of acquiring knowledge, and thus of appropriating all these energies of nature to our own use. Instead of a telescopic and microscopic eye. He has given us power to invent the telescope and the microscope. Instead of ten thousand fingers, He has given us genius inventive of the power loom and the printing press. Without a cultivated intellect, man is among the weakest of all the dynamical forces of nature; with a cultivated intellect, he commands them all.

SABBATH SCHOOL CONFERENCE.

Pursuant to previous notice, the friends of the Sabbath School in the Chautauque Association, met in the village of Sherman, Wednesday, 7th inst.

Organized by choosing Br. John Nye, Moderator. Appointed Br. F. M. Alvord, Clerk.

The first business before the Conference, was the adoption of a Constitution. Accordingly it was voted, That a Committee of three be appointed to draft a Constitution for this body.

Voted, that Brs. Paine, Adams, and Alvord be said Committee. Voted to adjourn.

One o'clock P. M.—The conference met, and after listening to the address, the committee appointed to draft the Constitution, presented the following, which was unanimously adopted:

Constitution of the Chautauque Co. Universalist Sabbath-School Conference.

PREAMBLE:—For the object of promoting the cause of the religious education of the rising generation—of instilling into the minds of the young correct principles of virtue and of religious truth; we unite to adopt the following constitution:

ARTICLE I. This body shall be called the Chautauque Co. Universalist Sabbath-School Conference.

ART. II. This Conference shall hold its annual meeting on the second Wednesday in May, of each year.

ART. III. The officers of this body shall consist of a Moderator, Secretary, Treasurer, and a Committee of three directors, to be appointed annually.

Section 1. The business of the Moderator shall be, to act as presiding officer of all the meetings of this body.

Sec. 2. The duty of the Secretary shall be, to keep a faithful record of all the meetings of this body, preserve the same in a book, to be transmitted to his successor in office.

Sec. 3. The duty of the Treasurer shall be, to keep all money entrusted to his care, and shall pay out the same according to the instructions of the Committee of Directors.

Sec. 4. The duty of the Committee of Directors shall be, to select a person to deliver the annual address—to appoint a place of holding the meeting of this body—and to take charge of the general interests of the Conference.

ART. IV. The Council shall be composed of the Superintendent, and two Delegates (duly appointed) from each Sabbath-school in the bounds of the Chautauque Association.

ART. V. This constitution can be altered or amended; a majority of the members of the Council voting for the same, at any regular meeting of this body.

After the adoption of the Constitution, the following officers, were chosen for the ensuing year:

Moderator, John Nye; Secretary, F. M. Alvord; Treasurer, Lorin Parks; Directors, Elliott Harrington, L. R. Dewy, A. W. Alvord.

The board of directors reported in favor of Hate's Corners, town of Westfield, as the place for the next Conference; and of Br. L. Paine to deliver the address.

Voted, That Br. Alvord prepare his address for publication in the "Christian Sentinel."

Voted, That the Clerk forward the proceedings of this meeting to Br. Hughes for publication, with a request that denominational papers copy the same.

Signed *JOHN NYE, Moderator.*
F. M. ALVORD, Clerk.

REMARKS.—Owing to some misunderstanding concerning the time of holding our meeting together with the shortness of the notice, it was not so fully attended as it would have been under more favorable circumstances. Yet, the three schools in the bounds of our conference were well represented, and a

good degree of interest was manifested by those in attendance. Besides the occasional address, remarks were made by Brs. Paine, Adams, Alvord, Jones, Bates, Stillwell, and others, setting forth the importance of the Sabbath School Institution, and exhorting each other to faithfulness and perseverance in the good work.

The friends in Sherman are determined to have a Sabbath-school—they have already commenced their labors to benefit the rising generation; and if they are united, zealous, and true to the principles which they profess, they will have the satisfaction of beholding their children instructed in those things which make for their everlasting peace. And may we not indulge the hope that ere long, every society in our association will have a well-organized and a well-conducted Sabbath school, where our offspring can receive such views of God, of virtue, and of human destiny as will make them happy in life, useful members of the church of Christ, and exemplary advocates of the "great salvation." Brethren, why this indifference, why this stupidity, why this culpable neglect of duty, in regard to one of the noblest and best of causes that ever enlisted the interests of men, or received the benedictions of angels? Let us awake from our slumber, walk as the children of light, and by our well-directed and unceasing labor to promote that faith which we hold dear to our hearts, and which we humbly trust will, in God's own time, light up the moral creation with the smiles of hope, peace, and joy.

F. M. ALVORD.

THE MOON.

Among the natives of the East, a belief in the hurtful effect of the moon's rays, especially on the head and eyes, is universal. This belief the result of experience, ought not to be altogether slighted, even by those who think themselves wiser. It is very common to regard this as a mere superstition, and to deny the possibility of the moon's rays producing any effect of the kind. A mere theoretical opinion, however, is not to be depended on, when opposed to the result of experience and observation. It is a fact that the moonbeams in certain countries have a pernicious influence. It is known that in Bengal, for example, meat which has been exposed to the moonlight cannot be afterwards salted or cured, but will speedily go to corruption; whereas the same kind of meat, if sheltered from the moon, may be cured and preserved. Not only is this idea of the dangerous influence of the moon entertained by the semi-barbarous tribes of the East, but European shipmasters trading to the Mediterranean are firmly impressed with the same conviction; and they are cautioned against exposing themselves to the danger by their Sailing Guides, published in England. On one occasion, many years ago, I was on board a Maltese schooner commanded by an Englishman. We were off the coast of Africa; it was spring, and the weather delicious. It was a brilliant moonlight night and I lay down to sleep near the poop, wrapped in my cloak. I was soon after awake by a sense of suffocation, and found the cape of my cloak drawn close over my face. I removed it, and again fell asleep. The same thing occurred a second time, and I again rid myself of the encumbrance, when the captain of the vessel cautioned me against sleeping in the moon-light with my face uncovered. I laughed at what I considered his simplicity; but, to confirm his opinion, he mentioned several instances, in which the neglect of this precaution had been followed by very injurious consequences, and appealed to his Sailing Guide as authority. There I found the caution very strongly urged; and blindness, and even (if I mistake not) derangement, stated as the too frequent consequence of the moon-beams being allowed to beat for any length of time on the head and eyes, during sleep. I returned to my couch on deck, but took the precaution of fastening a handkerchief over my face.—*Journal of Rev. W. Robertson.*

THE MOTHER OF CROMWELL.

This lady, who is said to have been an undoubted descendant of the royal family of the Stuarts, possessed a higher distinction in her own virtues. Mr. Foster, in his *Statesmen of the Commonwealth of England*, pays this beautiful tribute to her worth:

"An interesting person, indeed, was the mother of Cromwell; a woman with the glorious faculty of self-help when other assistances failed her; ready for the demands of fortune in the extremest adverse time: of spirit and energy equal to her mildness and patience; who, with the labor of her own hands, gave dowries to five daughters, sufficient to marry

them into families as honorable, but more wealthy than their own; whose single pride was honesty, and whose passion love; who preserved in the gorgeous palace at Whitehall the simple tastes that distinguished her in the old brewery at Huntingdon; whose only care amid all her splendors, was for the safety of her beloved son in his dangerous eminence; finally, when her anxious care had out-worn her strength,—accorded with her whole modest and tender history, for it implored a simple burial in some country church yard, rather than the ill-suited trappings of state and ceremony, wherewith she feared, and with reason too, that his Highness the Royal Protector of England would have her carried to some Royal tomb! There is a portrait of her at Hitchidbrook, which, if that were possible, would increase the interest she inspires, and the respect she claims. The mouth, so small and sweet, yet full and firm as the mouth of a hero; the large, melancholy eyes, the light, pretty hair; the expression of quiet affectionateness suffused over the face, which is so modestly enveloped in a white satin hood, the simple beauty of the velvet cardinal she wears, and the richness of the small jewel that clasps it, seem to present before the gazer her living and breathing character.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

A DIALOGUE BETWEEN A MOTHER AND HER DAUGHTER.

BY A TEACHER.

Mother.—What is the matter with my daughter? You look angry and grieved!

Jane.—O, mother! I feel very badly—I never felt so angry in my life.

M.—What has occurred in Sabbath School to excite you so?

J.—Why, enough, I should think, to make any respectable person angry. My Sunday School Teacher says I must speak a Dialogue with that Emily Waters.

M.—What has Emily Waters done, that you should dislike to speak with her?

J.—Done? Done enough, I should think.

M.—Does she not behave well?

J.—She behaves well enough, but—

M.—But what? Why do you hesitate? Does she not get her lessons well?

J.—Why, yes, she gets her lessons well. I did not mean that.

M.—Well, my dear, if she behaves well, and recites her lessons correctly, why is she not as good as you?

J.—Why, mother! Don't you know that her father is a poor mechanic? And he is so poor, that Emily never goes to school, excepting to the Sunday School, but is obliged to stay at home, and do all kinds of *drudgery*. And then, too she dresses so *shabbily*! Indeed, I should feel disgraced to be seen on the stage with her, and I am almost angry at my teacher for asking me.

M.—O, Mary! is it possible for my little girl to speak so? But I hope you did not pain Emily by showing her how much your Teachers' request offended you?

J.—Yes, that I did. After Sunday School was out, she asked me how I liked my piece, and I told her she need not trouble herself about my piece.

M.—I had fondly hoped that my daughter was growing up, mild and amiable in her deportment to her companions. I did not think she would treat a little girl so rudely, because she was poor. But sit here, and I will tell you a story:

Once there lived in a little cottage, a short distance from this city, a poor man. His family consisted of a wife and one child, an infant, and an aged mother. He was a clerk in a large Book Store, and his income was so small, that it was only by the strictest economy he could supply them with the necessities of life. But, though poor, this family was very happy. They rose with the sun, and while the husband busied himself in a small garden back of the cottage, the wife prepared breakfast. She performed all the *drudgery*, herself. Their food was very plain, and so were their garments. The circumstance which I wish you to remember, is this. One Saturday evening while her husband was absent, the woman was obliged to go out. She put her babe in the cradle, and left it in care of its grandmother, and the last words she said as she went out, were these, "Take care, mother, that your dress does not take fire." But she had scarcely left the house, before the old lady fell asleep. Very soon a spark fell upon her dress, and in a few

moments she was enveloped in flames. At this critical moment, a gentleman, who chanced to be passing, rushed in, and with great presence of mind, extinguished the fire,—but not before the old lady was very badly burned. After calling in some few neighbors, he departed, without mentioning his name. As you may well suppose, the parents were very grateful to him for saving the life of their mother and child. But a week passed before they could find him. At length they ascertained that he was at the head of a large manufacturing establishment, and one of the best mechanics in the city. And they also learned that he was a very wealthy and benevolent man, and often in company with his wife, who equaled him in goodness, he would leave his splendid house, for the purpose of seeking out and relieving the wretched. I have since seen his wife take the little child, which her husband saved from death, in her arms. She even watched several nights with the aged woman who was burned so badly. But time wrought great changes in the condition of both families. While the poor man prospered and soon became wealthy; the rich man lost his property, and in a few years, was reduced to poverty. For nearly a year, this noble-hearted man was confined to his bed by sickness, and his wife also lost her health. In this sad condition they had one blessing left. That blessing was a little girl about your age. She, with strength and tact beyond her years, performed much of the household labor. She was always pleasant and affectionate.

J.—O, mother! is this a true story? Is that good girl living? I should like to see her. I know I should love her.

M.—Yes, my dear, this is a true story, and not only the good little girl, but also her good parents are living now. But, listen. I am sorry to say that the one who is now surrounded by kind friends; who lives in what you call *style*, was recently very angry with her Sabbath School Teacher, for requesting her to speak on the stage, with the only daughter of the man who saved her life.

J.—O, Mother, Mother! you mean Emily Waters and me. I have done wrong! Tell me what to do, Mother, will you, I am so unhappy.

M.—There is but one thing for you to do, my child. Go immediately to Emily, tell her you have done wrong, and ask her to forgive you for treating her so rudely. Go first and wash the tears from your face, and while you are doing that, I will prepare a basket of fruit for Mrs. Waters. And now, my dear child, let this lesson sink deeply into your heart. *Respect virtue and goodness wherever they are found.*

Hudson, N. Y.

From the Magazine for the Young.

THE SPARROW.

It was in the depth of winter, at the time when the want and distress among the poor were very great in all parts of the country. Near a certain forest there stood a little cottage where Joseph and Anna and their eight children lived; and industry, and gentle pious minds, were to be found there also. The children however did not now look merry and happy as formerly, but sorrowful and pale. Their parents had been many days without work or wages, and all their industry could not procure food for their children.

One Sunday morning Anna called her little ones together, and said, "Come and divide the last morsel of bread we have left. I know not where we shall find any more, or how we can obtain any help." The children eagerly took the bread and divided it, but begged that their father and mother would each take a share. "We shall feel less hungry," they said "if you will eat some too."

Many tears were shed while the last morsels of bread were eaten; only one little boy still smiled, and he was too young to know anything of their distress, or to fear for the future. But should we not all strive to trust the future, like little children to our Father's care?

The morning was bright and clear, and the little Elizabeth, as she ate her portion, opened the door and went out. It was bitterly cold, but she thought it pleasant as she looked at the pure blue sky, and trees in the forest all white and glittering in their dress of snow. As she stood, she heard a faint chirping sound, and looking about she saw a little bird upon the ground. It seemed almost dead, as if with hunger, and could not move its wearied wings. It was trying in vain to free itself from the cold deep snow. "Poor little bird," said the little girl, "are you cold and hungry too?" She took it up, and pressed it to her face, tenderly trying to warm it. She fed it with her last crumbs of bread, and then carefully carried it into the house. "See mother," said she, "this poor little bird must not die of hunger and cold. I found it shivering in the snow." Then a bright thought of hope like a gleam of light, came

into her mother's heart, and with a glad and trusting, look, she said "Not a sparrow falls to the ground without our Father." I believe the words of our Saviour. All the hairs of our heads are numbered. Shall I be so sad and anxious, since He cares for the birds? Children, let us pray to him." She knelt down with her children, who all repeated her words, as she prayed that the heavenly father would give them day by day their daily bread.

Then she rose up and said, "Let us take comfort, and wait for help. Our Father knoweth the things we need before we ask Him."

She had scarcely said these words when her husband came in, and directly following him came a rich gentleman, who lived not far distant. He was rich in lands and possessions, and rich too in charity.

"God comfort you!" he said as he came in, "The help of man is not sufficient. Why Joseph, did not you tell me of such need as I see is among you? I am alone and have abundance, which God has entrusted to me. I was coming from church, and still thinking of words which I had heard there—how we ought to love and help each other; as I was passing near this cottage, I saw your child, half-clothed and pale with hunger; how she begged for a little bird, and gave it her last crumbs of bread; and I took it as a sign to myself what I ought to do. I hastened home and made still greater haste to return, and overtook her father at the door, and could see how heavy his heart was with care. And now little one, come here! come and I will repay you for what you did for the bird." And he took from the folds of his cloak a basket, filled with bread, cheese, and food of different kinds; and giving it to Elizabeth he said, "Now divide these." How her eyes sparkled with delight! How the children rejoiced, and all began to partake of the food which the little girl rejoiced in having to give? "Ah, see!" said Anna, "how God has indeed heard our prayers." Tears filled the eyes of the good man. "Listen," said he to Joseph: "I will give you work from this time on my lands; and remember when you are in any need, I have enough for you. And then he hastened from the door, leaving behind him the sound of thanks and of joyful weeping. From that time the cottage beside the forest was never empty of food, though want still lay heavily on the country around. The gentle little Elizabeth nursed her bird till spring, returned, and then set free the little messenger which had seemed to bring the tidings that their help was at hand.

"Fly away, now," said Anna, "you brought us a happy promise, and well it was fulfilled." O my children, forget it not. Every word of our Saviour is truth indeed.—*From a German Book for Children.*

Secular Department.

RECEPTION OF THE VOLUNTEERS.—Our streets were thronged on Thursday of last week, with troops collecting together to receive the returning Volunteers from Mexico. The flags from all the public buildings and the shipping at the wharves, gave the whole city a festive appearance. They were received at the Battery, and marched in procession through the city. Their appearance was any thing but pleasing, and their bronzed countenances told plainer than words could articulate, the sufferings which they must have endured during their campaign beneath the rays of a tropical sun.

GEN. TAYLOR.—A letter has at length been received by the Hon. J. M. Morehead, President of the Whig National Convention, from General Taylor, cordially accepting his nomination to the Presidency, by that Convention, and expressing, as is customary in such cases, his conviction of his total unfitness for the proper discharge of the duties of that office, which is nothing more nor less than an attempt to blush behind political motives, even at its present discount. Various have been the surmises as to the cause of the long delay in the receipt of the anxiously looked-for letter, the most prominent of which is, that the Convention did not pre-pay the postage on its letter to him informing him of his nomination, and that the old gentleman had not "dimes" wherewith to meet the exigency of the case. It is more probable that it is owing to the badness of the roads, as the political highways are at present in a most wretched condition.

WISCONSIN WHEAT.—The Milwaukee Daily Wisconsin states that the wheat crop in that state is the best ever known, the quantity of wheat being possibly a little less than last year but the quality quite equal, if not a little better, and that a larger quantity will be sent to market.

A large Bear was killed a few days since, on the farm of Leonard Yeomans, in the town of Cairo, Greene County, N. Y. A Panther lately made his appearance near the same place.

WHOLESALE POISONING.—About fifty negroes were poisoned at a wedding in Princetown, Ky., by putting arsenic instead of saleratus into the wedding cake. Five had died, and about twenty-five were supposed to be beyond recovery.

HANDSOME.—The day before the failure of the Canal Bank about \$1,000 of its notes were paid to workmen on the Attica and Buffalo Railroad, all of which were subsequently exchanged for good money, by a Director of the Company.

FROM BUENOS AYRES.—We have received files of the *British Packet* of Buenos Ayres, to the 13th of May. The paper of that date has the following paragraph:

The Harpy steamer sailed from this port on Wednesday night conveying the Envoy of President Oribe with dispatches from this Government, in regard to the nature of which nothing has been allowed to ooze out. The impression, however, is, that the arrival of these communications at their destination will mark an important, if not a decisive, stage of the pending negotiation.

At the date of the last accounts from Montevideo, the French were re-embarking the artillery they had landed for the defence of the lines.

GREAT FIRE AT OREL, IN RUSSIA.—A letter received in this city, by the steamer Hibernia, from St. Petersburg, which we have been permitted to peruse, gives an account of a disastrous fire at Orel, June 26th, which destroyed a great part of it. So rapid was the spread of the fire, by the force of the wind, that many inhabitants with difficulty escaped with their lives, without any attempt to save their property. In the town and suburbs, 1237 houses were destroyed, of which 50 were built of stone or brick, besides four bridges, 30,000 chertverts of grain, 100,000 poods of hemp. Eight lives were lost, and two other persons were severely burnt. The amount of loss is estimated at 3,425,000 silver roubles. The Emperor has given 50,000 silver roubles for the immediate relief of the sufferers, and 10,000 had been advanced by the Minister of the interior. A general subscription for the same purpose had been opened throughout the empire.

TELEGRAPHS IN THE WEST AND SOUTH-WEST.—Every part of the great Mississippi Valley Telegraph is now erected from Dubuque and Galena to New Orleans from Iowa to the Gulf of Mexico. This line is about 1800 miles long, and is a portion of the Atlantic, Lake, and Mississippi line of telegraph range constructed by Henry O'Reilly. The wire is now at Galena, and will be at Dubuque in a few days. The lower end of the line, from Tusculumbia and Memphis to New Orleans, will be wired, and in a working order with the greatest possible despatch. This makes a total of about 4,000 miles of telegraph construction under the arrangements of Mr. O'Reilly. The delay in the opening of the line to New Orleans has been occasioned by the impossibility of procuring the necessary supply of wire.—*Philadelphia North American.*

HARD TIMES FOR DESERTERS.—Two members of the Massachusetts Regiment, who deserted while encamped upon the Matamoras line, are stated to have reached Galveston, Texas, after great privations. A letter from them, received by a soldier of the regiment, states that they suffered dreadfully on the route, particularly for water, and were obliged to kill one of their horses and drink its blood. After reaching Galveston, they found Yankees in such demand that they easily obtained employment, one as a schoolmaster, at \$60 a month, and the other as a manual laborer, at \$45.

Boston Transcript.

RETURNED VOLUNTEERS.—One of the returned volunteers called at our office this week, and presented a decided picture of a "used up man." He informed us that he enlisted together with a company to which he belonged in Portland Me. The company numbered 63, out of which 11 only are living—52 of them having either been killed in battle, or died from other causes during their absence. This man has lost one eye, has had a bayonet run into his body, and a ball shot through his knee. We could not but pity the man, who according to his own account had left an interesting family, consisting of a wife and two children, and then returning to them in such a shattered miserable condition, without a cent of money, and disabled by his wounds from earning an honest livelihood. He informed us that he received \$15 75 from the government agent at New Orleans, to pay his expenses home—about one cent per mile. This compares admirably with the mileage of members of Congress, who for the same distance would have received something like \$300. It is very easy to vote to raise volunteers, and pay them \$7 a month to do the fighting, while they are making speeches for "Buncombe," at \$8 per day, far from any possible danger.—*Haverhill Gaz.*

LOOK OUT FOR ALTERED NOTES.—There are altered notes on the Farmers' & Mechanics' Bank in circulation. The fraud is perpetrated so skillfully that it would not be likely to be discovered. Several of the bills have been taken by our city banks. The fraud is effected by so tearing the bills as to make eleven notes out of ten. Each bill is therefore imperfect, but in so slight a degree as not to attract attention. The one we saw has a strip taken out from the center. Upon examination, several letters through the whole breadth of the bill are found to be missing. If the ends and the reading on the bills are perfect, it is conclusive that it had not been altered. But if there is a defect in these particulars, they are to be suspected.—*Albany Evening Journal.*

THE DEAD SEA EXPEDITION.—The *Boston Transcript* states, on the authority of private letters, that the Expedition to explore the Dead Sea, sent out by Government under command of Lieut. Lynch, has been successful. The party completed their operations and returned on the 19th of May to Jerusalem, where they were regarded with great honor by the people as having achieved a wonder. During their researches they sounded the sea to the depth of 6 fathoms, and found the bottom in all its parts encrusted with salts. Ducks were seen skimming along the shore of the sea, and partridges abounded on the shore. This, and the fact that though the party remained in camp near the sea for two months without suffering sickness, prove current stories to be fabulous.

Lieuts. Lynch and Dale intend making a tour of the Holy Land previous to their return home; and the account of their exploration and adventures cannot fail to be highly interesting.

A HARD COUPLE.—A Mr. Marble lately married to a Miss Stone. The marriage ceremony took place in a small town in the Granite State, and the nuptial knot was tied by Rev. Mr. Flint. Rather a hard statement, but a true one.

LOUIS NAPOLEON BONAPARTE.—This supposed pretender to the French throne, is the son of Lucien Bonaparte, Napoleon's brother, and Hortense, daughter of Josephine, by her first husband, Beauharnois. By the death of Napoleon's son by his second wife, Marie Louis of Austria, Louis Napoleon became heir to his uncle. He is thus described in a circular from the French Police office, which was issued previous to his being admitted to the French Assembly.

Age 40, height 5 ft. 1-2 inches, hair and eyebrows chestnut color, eyes small and grey, nose long, mouth moderate sized, lips thick, beard brown, mustaches light, chin pointed, face oval, complexion light. Particular mark—head sunk between the shoulders—broad stooping back.

CONNECTICUT UNIVERSALIST SABBATH S. ASSOCIATION.

The annual meeting of this Association, will be held at Stamford on the fourth Wednesday in August next. An address may be expected from the Rev. S. S. Fletcher. The Superintendents of the various schools in this State, are earnestly requested to present full reports of the condition and progress of their schools. O. UTLEY, Secretary.

The Trumpet will please copy.
Middletown, July 17, 1848.

PREMIUM TRACT.

The Association for Improving the condition of the Poor, desiring a Tract calculated to promote provident habits, economy, and good management among the laboring classes, has authorized the undersigned to offer, for the best production on these subjects, a premium of Fifty Dollars. It should have prominently in view the fluctuations in the demand for mechanical and manual labor, at the different seasons, in large cities, and not exceed 12 pages, 12 mo. A narrative Tract, in simple style, will have the preference.

Manuscripts in an envelope, containing the writers name, &c., will be received until November 1st. Address the undersigned, No. 140 Grand Street, New York.

R. M. HARTLEY, Secretary.

RELIGIOUS NOTICES.

Br. T. Elliott will preach in Westport, Ct., on the first Sunday in August.

Br. T. Elliott will preach in Weston, Ct., on the third Sunday in August, in the School House near Esquire Buckley's, and in Stepney at 5 o'clock in the evening.

Br. B. B. Hallock will supply the desk in Bridgeport, the first Sunday in August, (to-morrow, 6th inst.)

Br. James W. Dennis will preach next Sunday afternoon at Jefferson Village, and in the evening in Middleville School House.

REMOVALS.

Br. S. S. Fletcher, late of Bridgeport, Ct., having removed to Portsmouth, N. H., desires all papers and communications designed for him, to be addressed to the latter place.

UNION ASSOCIATION.

The Union Association will hold its next annual meeting at CABOTVILLE, on the third Wednesday and following Thursday (16th and 17th) of August. A committee was appointed at the last session, to take into consideration the subject of dividing the Association; and their report will be made at the next meeting. Brethren from all parts of the Association, interested in that measure, or in the general prosperity of the cause, are urgently requested to attend. Let us have a full representation. R. O. WILLIAMS, Standing Clerk.

BUSINESS ITEMS.

Br. Tompkins, Please credit W. A. Conant \$2; Mrs. Mathewson \$2; Mr. Hamner \$1, for Repository, and charge this office. Discontinue Repository to Mrs. Matthewson.

MARRIED.

On Monday, the 30th of July, in the Murray Street Church, by Rev. E. H. Chapin, Mr. ALEXANDER MACDONALD to Miss MARY H. ORMSBY.

DIED.

In Easton, Pa., on the 22d ult., WILLIAM, only son of Rev. H. Burr, aged 2 years.

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